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task M. Lavissee has undertaken. That it is admirably done goes without saying. Certainly no other person in France except perhaps M. Émile Bourgeois, the brilliant editor of Voltaire's *Siècle de Louis XIV.* and of Spanheim's *Relation*, could have done so well. The author has chosen to devote the first volume to a study of the institutions of the reign, reserving political history for the one to follow. This method preserves the unity of the theme and is in harmony with the practice of the preceding volumes. But there are disadvantages in so doing in the present case. Europe was not only intensely interested in the internal affairs of France at this epoch (as M. Lavissee says, on p. 357), but the external politics of France profoundly affected the ways of things within. This is notably true in the case of the relation of the clergy to the king, during the war with Holland; Colbert's commercial policy at home, and independent of his protective tariffs, reacted upon Holland and Venice. In the present volume we see these things in half-face only.

JAMES WESTFALL THOMPSON.

Les Deux Frances et leurs Origines Historiques. Par PAUL SEIPPEL. (Lausanne: Payot; and Paris: Alcan. 1905. Pp. xxxvi, 409.)

I RECOMMENDED this book lately to an American friend who was in search of French reading at the same time serious and attractive. He followed my advice and wrote expressly to say that he had seldom found so exactly what he desired.

In a few months the work,—the conclusion of which is dated: Zürich, June, 1905,—has made its way through the mass of contemporary publications and one can say, without exaggerating, that it is one of the events of the French literary year. The best proof is that, being from a Swiss pen and not written in Paris, it had nevertheless the honor of a special article in the *Revue des Deux Mondes*.

Professor Seippel's study was suggested by the Dreyfus affair, but it does not belong to the literature of that eventful case. It is a clear-sighted, impressively written chapter of the psychological history of nations, or as Germans would say, "Völkerpsychologie". The two Frances in question are "la France noire et la France rouge", the France of the Kings and the Church and the France of the Revolution. The author shows with striking evidence how these irreducible adversaries are daughters of the same mother, how the mentality of both is at the bottom Roman and how they fought their fiery battles, from the times of the Renaissance and the Reformation down to the Revolution and the nineteenth century, with exactly the same swords:

"Following the example of the American states, France draws up a 'Declaration of Rights'. It is intended for all nations and for all times. As in the Crusades, France feels a divine mission, the mission of converting the world to her new ideals. Thus liberty, which in

"the English Revolution remained local, acquires through the communitative genius of France a power of universal expansion. Her writers, her armies or simply her example was to sow it throughout Europe from one end to the other. The storm blew a gale, throwing down thrones and ruining edifices of the past. But, scattering ruins, as it did, everywhere, the seeds it brought sprang up only in the countries which were ready to receive them. The French Revolution freed the nations which were ripe for liberty. It did not free France. Her Roman training on the contrary tended to the extinction of moral individuality, which is the elementary substance of every liberty. And liberty becomes to the French people an intellectual tenet, to be contrasted with the ideas of the past, a dogma to be dialectically laid down, defined, codified and imposed like an ordinance by force, by government. People ought to be constrained to be free, says Rousseau. Terrorism will do it.

"In order to found liberty, the men in power started by suppressing it more radically than ever did the most despotic monarchy. But French liberty was not to take root any more than liberty trees under the pavement of public streets. It did not grow up from the soil like a plant, it was driven in it like a stake. It did not respond to a moral want in men's souls" (p. 81).

The following enumeration of a few chapters will show how accurately the author's demonstration is conducted: "The Roman Tradition", "Calvin's Reformation", "From Renaissance to Revolution: The *Encyclopédie*", "From Reformation to Revolution: Rousseau", "Revolutionary Theocracy", "Caesar back again", "The Concordat", "The Counter-Revolution", "The Revolution of 1848 and the Second Empire".

This is the purely historical part of the book. In a second part, which bears the title: The Moral Causes of the Present Conflicts, the reader will find progressive studies on Auguste Comte and the religion of Science, The Church of Freethinkers, Roman Church and French Society, The Struggle of the Future, etc.

The book contains literary portraits of leaders of French thought which are *chefs-d'œuvre*. It is evidently the subject in which the writer is a master. In the historical part of his work his acknowledged guide was Taine, the Taine of the *Origines de la France Contemporaine*. The latter's judgments being accepted as bases of the argumentation, some of the results are open to the criticisms which ought to be made against his information. When Taine studied the French Revolution he was under the influence of political events which biassed his mind. As one may see in his letters just published, he was frightened by the Parisian Commune of 1871 and wrote under the obsession of disorder. This made him often unfair to men and times of the great event he had to judge. The riots concealed from him the revolution.

I think Professor Seippel has relied too much on his main source. The safe habit not to found an opinion on a single instance has lessened

the fault. It exists however and examples of its consequences might be pointed out. It would be a difficult task to translate in a quite satisfactory manner such a book, full of finely penned observations, of delicate, of eloquent pages; but among works of its kind few do better deserve a translator.

CHARLES BORGEAUD.

The Cambridge Modern History. Planned by the late LORD ACTON, LL.D. Edited by A. W. WARD, Litt.D., G. W. PROTHERO, Litt.D., and STANLEY LEATHES, M.A. Vol. IX. *Napoleon.* (Cambridge: University Press; New York: The Macmillan Company. 1906. Pp. xxviii, 946.)

THIS volume deals with the history of the world for a few short years; years, however, in which the furnace was heated seven-fold, and when much that had long passed for sterling metal was proven to be base, flowing off into oblivion with the slag. Bound up together in this work are twenty-four monographs by sixteen different authors: British, French, German, Swiss, and Russian. Within the covers are about four hundred thousand words of text and fifty thousand, more or less, of bibliography, chronology, and index. The contents deal with the histories of all historic lands in this fiery epoch, except with that of America. In some sense the career of Napoleon Bonaparte affords the observation tower from which events are viewed, but every one of the contemporary sovereignties has its turn in that capacity, so that the eye of the mind is occupied now with one perspective, now with another, and frequently is confused by the overlapping of two or more historic systems, conceptions, and methods. Throughout there is an apodictic air of ultimacy, a magisterial appearance of soundness, completeness and finality.

The reviewer has not read this ponderous work in its entirety: few persons are likely to do so, except those whose time and diligence are not limited nor otherwise engaged. Yet he has noted, almost at every venture with the book, certain facts which must not be overlooked and which are proven, on further examination, to be characteristic of the enterprise as a whole. Granting that the plan here executed remains substantially that marked out by Lord Acton before his death, a claim frequently reiterated, we must nevertheless remark that the excellent editors who carry his charge, as ably as they may, have nevertheless been unable to string the bow of Ulysses. There are both assumptions and contradictions which would not have escaped his eye; from the array of facts as given in the book, conclusions are drawn which are illogical and must for consistency's sake be regarded as based on a quite different statement of the case; the authorities given in the bibliography have either been overlooked or rejected; and, finally, there is that which, according to Lord Acton's letters, his soul loathed—an air